

In My Name

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'IN MY NAME;'

OR,

THE ALL-PREVAILING PLEA.

'Whatsoever ye shall ask *in my Name*, that will I do. If ye shall ask me anything *in my Name*, that will I do. That whatsoever ye shall ask the Father *in my Name*, He may give it you. Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you *in my Name*. Hitherto ye have asked nothing *in my Name*: ask, and ye shall receive. In that day ye shall ask *in my Name*.' —JOHN xiv. 13, 14, xv. 10, xvi. 23, 24, 26.

HITHERTO the disciples had not asked in the Name of Christ, nor had He Himself ever used the expression. The nearest approach is, 'met together in my Name.' Here in His parting words, He repeats the word unceasingly in connection with those promises of unlimited meaning, '*Whatsoever*,' '*Anything*,' '*What Ye Will*,' to teach them and us that His Name is our only, but also our all-sufficient plea. The power of prayer and the answer depend on the right use of the Name.

What is a person's name? That word or expression

in which the person is called up or represented to us. When I mention or hear a name, it calls up before me the whole man, what I know of him, and also the impression he has made on me. The name of a king includes his honour, his power, his kingdom. His name is the symbol of his power. And so each name of God embodies and represents some part of the glory of the Unseen One. And the Name of Christ is the expression of all He has done and all He is and lives to do as our Mediator.

And what is it to do a thing in the name of another? It is to come with power and authority of that other, as his representative and substitute. We know how such a use of another's name always supposes a community of interest. No one would give another the free use of his name without being first being assured that his honour and interest were as safe with that other as with himself.

And what is it when Jesus gives us power over His Name, the free use of it, with the assurance that whatever we ask in it will be given to us? The ordinary comparison of one person giving another, on some special occasion, the liberty to ask something in his name, comes altogether short here,—Jesus solemnly gives to *all* His disciples a general and unlimited power of the free use of His Name at *all* times for *all* they desire. He could not do this if He did not know that He could trust us with His inter-

ests, that His honour would be safe in our hands. The free use of the name of another is always the token of great confidence, of close union. He who gives his name to another stands aside, to let that other act for him; he who takes the name of another, gives up his own as of no value. When I go in the name of another, I deny myself, I take not only his name, but himself and what he is, instead of myself and what I am.

Such a use of the name of a person may be in virtue of a *legal union*. A merchant leaving his home and business, gives his chief clerk a general power, by which he can draw thousands of pounds in the merchant's name. The clerk does this, not for himself, but only in the interests of the business. It is because the merchant knows and trusts him as wholly devoted to his interests and business, that he dares put his name and property at his command. When the Lord Jesus went to heaven, He left His work, the management of His kingdom on earth, in the hands of His servants. He could not do otherwise than also give them His Name to draw all the supplies they needed for the due conduct of His business. And they have the spiritual power to avail themselves of the Name of Jesus just to the extent to which they yield themselves to live only for the interests and the work of the Master. The use of the Name always supposes the surrender of our interests to Him whom we represent.

Or such a use of the name may be in virtue of a *life union*. In the case of the merchant and his clerk, the union is temporary. But we know how oneness of life on earth gives oneness of name: a child has the father's name because he has his life. And often the child of a good father has been honoured or helped by others for the sake of the name he bore. But this would not last long if it were found that it was only a name, and that the father's character was wanting. The name and the character or spirit must be in harmony. When such is the case, the child will have a double claim on the father's friends: the character secures and increases the love and esteem rendered first for the name's sake. So it is with Jesus and the believer: we are one, we have one life, one Spirit with Him; for this reason we may come in His Name. Our power in using that Name, whether with God, or men, or devils, *depends on the measure of our spiritual life-union*. The use of the name rests on the unity of life; the Name and the Spirit of Jesus are one.*

* "Whatsoever ye shall ask in my Name," that is, in my nature; for things with God are called according to their nature. We ask in Christ's Name, not when at the end of some request we say, 'This I ask in the Name of Jesus Christ,' but when we pray *according to His nature*, which is love, which seeketh not its own, but only the will of God and the good of all creatures. Such asking is the cry of His own Spirit in our hearts.—JAMES, *The New Man*.

Or the union that empowers to the use of the Name may be *the union of love*. When a bride whose life has been one of poverty, becomes united to the bridegroom, she gives up her own name, to be called by his, and has now the full right to use it. She purchases in his name, and that name is not refused. And this is done because the bridegroom has chosen her for himself, counting on her to care for his interests: they are now one. And so the Heavenly Bridegroom could do nothing less; having loved us and made us one with Himself, what could He do but give those who bear His Name the right to present it before the Father, or to come with it to Himself for all they need. And there is no one who gives himself really to live in the Name of Jesus, who does not receive in ever-increasing measure the spiritual capacity to ask and receive in that Name what he will. The bearing of the name of another supposes my having given up my own, and with it my own independent life; but then, as surely, my possession of all there is in the name I have taken instead of my own.

Such illustrations show us how defective the common view is of a messenger sent to ask in the name of another, or a guilty one appealing to the name of a surety. No, Jesus Himself is with the Father; it is not an absent one in whose name we come. Even when we pray to Jesus Himself, it must be in His Name. The name represents the person;

to ask in the Name is to ask in full union of interest and life and love with Himself, as one who lives in and for Him. Let the Name of Jesus only have undivided supremacy in my heart and life, my faith will grow to the assurance that what I ask in that Name cannot be refused. The name and the power of asking go together: when the Name of Jesus has become the power that rules my life, this power in prayer with God will be seen too.

We see thus that everything depends on our own relation to the Name: the power it has on my life is the power it will have in my prayers. There is more than one expression in Scripture which can make this clear to us. When it says, '*Do all* in the Name of the Lord Jesus,' we see how this is the counterpart of the other, '*Ask all*.' To do all and to ask all in His Name, these go together. When we read, 'We shall walk in the Name of our God,' we see how the power of the Name must rule in the whole life; only then will it have power in prayer. It is not to the lips but to the life God looks to see what the Name is to us. When Scripture speaks of 'men who have given their lives for the Name of the Lord Jesus,' or of one 'ready to die for the Name of the Lord Jesus,' we see what our relation to the Name must be: when it is everything to me, it will obtain everything for me. If I let it have all I have, it will let me have all it has.

'WHATSOEVER ye shall ask in my Name, that will I do.' Jesus means the promise literally. Christians have sought to limit it: it looked too free; it was hardly safe to trust man so unconditionally. We did not understand that the word 'in my Name' is its own safeguard. It is a spiritual power which no one can use further than he obtains the capacity for, by his living and acting in that Name. As we bear that Name before men, we have power to use it before God. O let us plead for God's Holy Spirit to show us what the Name means, and what the right use of it is. It is through the Spirit that the Name, which is above every name in heaven, will take the place of supremacy in our heart and life too.

Disciples of Jesus! let the lessons of this day enter deep into your hearts. The Master says: Only pray in my Name; whatsoever ye ask will be given. Heaven is set open to you; the treasures and powers of the world of spirit are placed at your disposal on behalf of men around you. O come, and let us learn to pray in the Name of Jesus. As to the disciples, He says to us, 'Hitherto ye have not asked in my Name: ask, and ye shall receive.' Let each disciple of Jesus seek to avail himself of the rights of his royal priesthood, and use the power placed at his disposal for his circle and his work. Let Christians awake and hear the message: your prayer can obtain what otherwise will be withheld, can accomplish what

otherwise remains undone. O awake, and use the name of Jesus to open the treasures of heaven for this perishing world. Learn as the servants of the King to use His Name: 'WHATSOEVER ye shall ask in my Name, THAT WILL I DO.'

'LORD, TEACH US TO PRAY.'

Blessed Lord! it is as if each lesson Thou givest me has such fulness and depths of meaning, that if I can only learn that one, I shall know how to pray aright. This day I felt again as if I needed but one prayer every day: Lord! teach me what it is to pray in Thy Name. Teach me so to live and act, to walk and speak, as to do all in the Name of Jesus, that my prayer cannot be anything else but in that blessed Name too.

And teach me, Lord! to hold fast the precious promise that WHATSOEVER we ask in Thy Name, Thou wilt do, the Father will give. Though I do not yet fully understand, and still less have fully attained, the wondrous union Thou meanest when Thou sayest, IN MY NAME, I would yet hold fast the promise until it fills my heart with the undoubting assurance: Anything in the Name of Jesus.

O my Lord! let Thy Holy Spirit teach me this. Thou didst say of Him, 'The Comforter, whom the Father shall send IN MY NAME.' He knows what it

is to be from heaven in Thy Name, to reveal and to honour the power of that Name in Thy servants, to use that Name alone, and so to glorify Thee. Lord Jesus! let Thy Spirit dwell in me, and fill me. I would, I do yield my whole being to His rule and leading. Thy Name and Thy Spirit are one; through Him Thy Name will be the strength of my life and my prayer. Then I shall be able for Thy Name's sake to forsake all, in Thy Name to speak to men and to God, and to prove that this is indeed the Name above every name.

Lord Jesus! O teach me by Thy Holy Spirit to pray in Thy Name. Amen.

'AT THAT DAY;'

OR,

THE HOLY SPIRIT AND PRAYER.

'In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, He will give it you. Hitherto have ye asked nothing in my Name ask, and ye shall receive, that your joy may be full. At that day ye shall ask in my Name: and I say not, that I will pray the Father for you, for the Father Himself loveth you.'—JOHN xvi. 23-26.

'Praying in the Holy Spirit, keep yourselves in the love of God.'—JUDE 20, 21.

THE words of John (*1 John ii. 12-14*) to little children, to young men, and to fathers, suggest the thought that there often are in the Christian life three great stages of experience. The first, that of the new-born child, with the assurance and the joy of forgiveness. The second, the transition stage of struggle and growth in knowledge and strength: young men growing strong, God's word doing its work in them and giving them victory over the Evil One. And then the final stage of maturity and ripe-

ness: the fathers, who have entered deeply into the knowledge and fellowship of the Eternal One.

In Christ's teaching on prayer there appear to be three stages in the prayer-life, somewhat analogous. In the Sermon on the Mount we have the initial stage: His teaching is all comprised in one word, Father. Pray to your Father, your Father sees, hears, knows, and will reward: *how much more* than any earthly father! Only be childlike and trustful. Then comes later on something like the transition stage of conflict and conquest, in words like these: 'This sort goeth not out but by fasting and prayer;' 'Shall not God avenge His own elect who cry day and night unto Him?' And then we have in the parting words, a higher stage. The children have become men: they are now the Master's friends, from whom he has no secrets, to whom he says, 'All things that I heard from my Father I made known unto you;' and to whom, in the oft-repeated 'whatsoever ye will,' He hands over the keys of the kingdom. Now the time has come for the power of prayer in His Name to be proved.

The contrast between this final stage and the previous preparatory ones our Saviour marks most distinctly in the words we are to meditate on. '*Hitherto* ye have asked nothing in my Name;' '*At that day* ye shall ask in my Name.' We know what '*at that day*' means. It is the day of the outpouring of the Holy

Spirit. The great work Christ was to do on the cross, the mighty power and the complete victory to be manifested in His resurrection and ascension, were to issue in the coming down from heaven, as never before, of the glory of God to dwell in men. The Spirit of the glorified Jesus was to come and be the life of His disciples. And one of the marks of that wonderful spirit-dispensation was to be a power in prayer hitherto unknown—prayer in the Name of Jesus, asking and obtaining whatsoever they would, is to be the manifestation of the reality of the Spirit's indwelling.

To understand how the coming of the Holy Spirit was indeed to commence a new epoch in the prayer world, we must remember who He is, what His work, and what the significance of His not being given until Jesus was glorified. It is in the Spirit that God exists, for He is Spirit. It is in the Spirit that the Son was begotten of the Father: it is in the fellowship of the Spirit that the Father and the Son are one. The eternal never-ceasing giving to the Son which is the Father's prerogative, and the eternal asking and receiving which is the Son's right and blessedness—it is through the Spirit that this communion of life and love is maintained. It has been so from all eternity. It is so specially now, when the Son as Mediator ever liveth to pray. The great work which Jesus began on earth of reconciling in His own body God and

man, He carries on in heaven. To accomplish this He took up into His own person the conflict between God's righteousness and our sin. On the cross He once for all ended the struggle in His own body. And then He ascended to heaven, that thence He might in each member of His body carry out the deliverance and manifest the victory He had obtained. It is to do this that He ever liveth to pray: in His unceasing intercession He places Himself in living fellowship with the unceasing prayer of His redeemed ones. Or rather, it is His unceasing intercession which shows itself in their prayers, and gives them a power they never had before.

And He does this through the Holy Spirit. The Holy Spirit, the Spirit of the Glorified Jesus, was not (*John vii. 39*), could not be, until He had been glorified. This gift of the Father was something distinctively new, entirely different from what Old Testament saints had known. The work that the blood effected in heaven when Christ entered within the veil, was something so true and new, the redemption of our human nature into fellowship with His resurrection-power and His exaltation-glory was so intensely real, the taking up of our humanity in Christ into the life of the Three-One God was an event of such inconceivable significance, that the Holy Spirit, who had to come from Christ's exalted humanity to testify in our hearts of what Christ had

accomplished, was indeed no longer only what He had been in the Old Testament. It was literally true the Holy Spirit was not yet, for Christ was not yet glorified. He came now first as the Spirit of the glorified Jesus. Even as the Son, who was from eternity God, had entered upon a new existence as man, and returned to heaven with what He had not before, so the Blessed Spirit, whom the Son, on His ascension, received from the Father (*Acts i. 32*) into His glorified humanity, came to us with a new life, which He had not previously to communicate. Under the Old Testament He was invoked as the Spirit of God: at Pentecost He descended as the Spirit of the glorified Jesus, bringing down and communicating to us the full fruit and power of the accomplished redemption.

It is in the intercession of Christ that the continued efficacy and application of His redemption is maintained. And it is through the Holy Spirit descending from Christ to us that we are drawn up into the great stream of His ever-ascending prayers. The Spirit prays for us without words: in the depths of a heart where even thoughts are at times formless, the Spirit takes us up into the wonderful flow of the life of the Three-One God. Through the Spirit, Christ's prayers become ours, and ours are made His: we ask what we will, and it is given to us. We then understand from experience, 'Hitherto ye have not

asked in my Name.' *'At that day ye shall ask in my Name.'*

Brother! what we need to pray in the Name of Christ, to ask that we may receive that our joy may be full, is the baptism of this Holy Ghost. This is more than the Spirit of God under the Old Testament. This is more than the Spirit of conversion and regeneration the disciples had before Pentecost. This is more than the Spirit with a measure of His influence and working. This is the Holy Spirit, the Spirit of the glorified Jesus in His exaltation-power, coming on us as the Spirit of the indwelling Jesus, revealing the Son and the Father within. (*John xiv. 16-23*). It is when this Spirit is the Spirit not of our hours of prayer, but of our whole life and walk, when this Spirit glorifies Jesus in us by revealing the completeness of His work, and making us wholly one with Him and like Him, that we can pray in His name, because we are in very deed one with Him. Then it is that we have that immediateness of access to the Father of which Jesus says, 'I say not that I will pray the Father for you.' Oh! we need to understand and believe that to be filled with this, the Spirit of the glorified One, is the one need of God's believing people. Then shall we realize what it is, 'with all prayer and supplication to be praying at all seasons in the Spirit,' and what it is, 'praying in the Holy Ghost, to keep ourselves

in the love of God.' *'At that day ye shall ask in my Name.'*

And so once again the lesson comes: What our prayer avails, depends upon what we are and what our life is. It is living in the Name of Christ that is the secret of praying in the Name of Christ; living in the Spirit that fits for praying in the Spirit. It is abiding in Christ that gives the right and power to ask what we will: the extent of the abiding is the exact measure of the power in prayer. It is the Spirit dwelling within us that prays, not in words and thoughts always, but in a breathing and a being deeper than utterance. Just so much as there is of Christ's Spirit in us, is the real prayer. Our lives, our lives, O let our lives be full of Christ, and full of His Spirit, and the wonderfully unlimited promises to our prayer will no longer appear strange. 'Hitherto ye have asked nothing in my Name. Ask, and ye shall receive, that your joy may be full. At that day ye shall ask in my Name. Verily, verily, I say unto you, Whosoever ye shall ask the Father in my Name He will give it you.'

'LORD, TEACH US TO PRAY.'

O my God! in holy awe I bow before Thee, the Three in One. Again I have seen how the mystery

of prayer is the mystery of the Holy Trinity. I adore the Father who ever hears, and the Son who ever lives to pray, and the Holy Spirit, proceeding from the Father and the Son, to lift us up into the fellowship of that ever-blessed, never-ceasing asking and receiving. I bow, my God, in adoring worship, before the infinite condescension that thus, through the Holy Spirit, takes us and our prayers into the Divine Life, and its fellowship of love.

O my Blessed Lord Jesus! teach me to understand Thy lesson, that it is the indwelling Spirit, streaming from Thee, uniting to Thee, who is the Spirit of prayer. Teach me what it is as an empty, wholly consecrated vessel, to yield myself to His being my life. Teach me to honour and trust Him, as a living Person, to lead my life and my prayer. Teach me specially in prayer to wait in holy silence, and give Him place to breathe within me His unutterable intercession. And teach me that through Him it is possible to pray without ceasing, and to pray without failing, because He makes me partaker of the never-ceasing and never-failing intercession in which Thou, the Son, dost appear before the Father. Yea, Lord, fulfil in me Thy promise, 'At that day ye shall ask in my Name. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, that will He give.' Amen.

'I HAVE PRAYED FOR THEE;'

OR,

CHRIST THE INTERCESSOR.

'But I have prayed for thee, that thy faith fail not.'—
LUKE xxii. 32.

'I say not unto you, that I will pray the Father for you.'
—JOHN xvi. 26.

'He ever liveth to make intercession.'—HEB. vii. 25.

ALL growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more I realize that Christ must be all to me and in me, that all in Christ is indeed for me, the more I learn to live the real life of faith, which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in Him as our life, to fight the fight and gain the victory of faith. This is specially true of the life of prayer. As it too comes under the law of faith alone, and is seen in the light of the fulness and completeness there is in Jesus, the believer understands that it need no longer be a

matter of strain or anxious care, but an experience of what Christ will do for him and in him—a participation in that life of Christ which, as on earth, so in heaven, ever ascends to the Father as prayer. And he begins to pray, not only trusting in the merits of Jesus, or in the intercession by which our unworthy prayers are made acceptable, but in that near and close union in virtue of which He prays in us and we in Him.* The whole of salvation is Christ Himself: He has given HIMSELF to us; He Himself lives in us. Because He prays, we pray too. As the disciples, when they saw Jesus pray, asked Him to make them partakers of what He knew of prayer, so we, now we see Him as intercessor on the throne, know that He makes us participate with Himself in the life of prayer.

How clearly this comes out in the last night of His life. In His high-priestly prayer (*John xvii.*), He shows us how and what He has to pray to the Father, and will pray when once ascended to heaven. And yet He had in His parting address so repeatedly also connected His going to the Father with *their* new

*See on the difference between having Christ as an Advocate or Intercessor who stands outside of us, and the having Him within us, we abiding in Him and He in us, through the Holy Spirit perfecting our union with Him, so that we ourselves can come directly to the Father in His Name,—the note from Beck of Tübingen, at the end.

life of prayer. The two would be ultimately connected: His entrance on the work of His eternal intercession *would be the commencement and the power of their new prayer-life in His Name.* It is the sight of Jesus in His intercession that gives us power to pray in His Name: all right and power of prayer is Christ; He makes us share in His intercession.

To understand this, think first of *His intercession*: He ever liveth to make intercession. The work of Christ on earth as Priest was but a beginning. It was as Aaron He shed His blood; it is as Melchizedek that He now lives within the veil to continue His work after the power of the eternal life. As Melchizedek is more glorious than Aaron, so it is in the work of intercession that the atonement has its true power and glory. 'It is Christ that died: *yea more*, who is even at the right hand of God, who maketh intercession for us.' That intercession is an intense reality, a work that is absolutely necessary, and without which the continued application of redemption cannot take place. In the incarnation and resurrection of Jesus the wondrous reconciliation took place, by which man became partaker of the Divine life and blessedness. But the real personal appropriation of this reconciliation in each of His members here below cannot take place without the unceasing exercise of His Divine power by the head in heaven. In all conversion and sanctification, in every victory over

sin and the world, there is a real forth-putting of the power of Him who is mighty to save. And this exercise of His power only takes place through His prayer: He asks of the Father, and receives from the Father. '*He is able to save to the uttermost, because He ever liveth to make intercession.*' There is not a need of His people but He receives in intercession what the Godhead has to give: His mediation on the throne is as real and indispensable as on the cross. Nothing takes place without His intercession: it engages all His time and powers, is His unceasing occupation at the right hand of the Father.

And we participate not only in the benefits of this His work, but in the work itself. This because we are His body. Body and members are one: 'The head cannot say to the feet, I have no need of thee.' We share with Jesus in all He is and has: 'The glory which Thou gavest me, I have given them.' We are partakers of His life, His righteousness, His work: we share with Him in His intercession too; it is not a work He does without us.

We do this because we are partakers of His life. 'Christ is our life;' 'No longer I, but Christ liveth in me'. The life in Him and in us is identical, one and the same. His life in heaven is an *ever-praying* life. When it descends and takes possession of us, it does not lose its character; in us too it is the *ever-praying* life—a life that without ceasing asks and re-

ceives from God. And this not as if there were two separate currents of prayer rising upwards, one from Him, and one from His people. No, but the substantial life-union is also prayer-union: what He prays passes through us, what we pray passes through Him. He is the angel with the golden censer: 'Unto Him there was given much incense,' the secret of acceptable prayer, 'that He should add it unto the prayers of all the saints upon the golden altar.' We live, we abide in Him, the Interceding One.

The Only-begotten is the only one who has the right to pray: to Him alone it was said, 'Ask, and it shall be given Thee.' As in all other things the fullness dwells in Him, so the true prayerfulness too; He alone has the power of prayer. And just as the growth of the spiritual life consists in the clearer insight that all the treasures are *in Him*, and that we too are *in Him*, to receive each moment what we possess in Him, grace for grace, so with the prayer-life too. Our faith in the intercession of Jesus must not only be that He prays in our stead, when we do not or cannot pray, but that, as the Author of our life and our faith, He draws us on to pray in union with Himself. Our prayer must be a work of faith in this sense too, that as we know that Jesus communicates His whole life in us, He also out of that prayerfulness which is His alone breathes into us our praying.

To many a believer it was a new epoch in his spiritual life when it was revealed to him how truly and entirely Christ was his life, standing good as surety for his remaining faithful and obedient. It was then first that he really began to live a *faith-life*. No less blessed will be the discovery that Christ is surety for our prayer-life too, the centre and embodiment of all prayer, to be communicated by Him through the Holy Spirit to His people. 'He ever liveth to make intercession' as the Head of the body, as the Leader in that new and living way which He hath opened up, as the Author and the Perfecter of our faith. He provides in everything for the life of His redeemed ones by giving his own life in them: He cares for their life of prayer, by taking them up into His heavenly prayer-life, by giving and maintaining His prayer-life within them. 'I have prayed for thee,' not to render thy faith needless, but 'that *thy faith* fail not:' our faith and prayer of faith is rooted in His. It is 'if ye abide in me,' the ever-living Intercessor, and pray with me and in me: 'ask whatsoever ye will, and it shall be done unto you.'

The thought of our fellowship in the intercession of Jesus reminds us of what He has taught us more than once before, how all these wonderful prayer-promises have as their aim and their justification, the glory of God in the manifestation of His kingdom and the salvation of sinners. As long as we only or

chiefly pray for ourselves, the promises of the last night must remain a sealed book to us. It is to the fruit-bearing branches of the Vine; it is to disciples sent into the world as the Father sent Him, to live for perishing men; it is to His faithful servants and intimate friends who take up the work He leaves behind, who have like their Lord become as the seed-corn, losing its life to multiply it manifold;—it is to such that the promises are given. Let us each find out what the work is, and who the souls are entrusted to our special prayers; let us make our intercession for them our life of fellowship with God, and we shall not only find the promises of power in prayer made true to us, but we shall then first begin to realize how our abiding in Christ and His abiding in us makes us share in His own joy of blessing and saving men.

O most wonderful intercession of our Blessed Lord Jesus, to which we not only owe everything, but in which we are taken up as active partners and fellow-workers! Now we understand what it is to pray in the Name of Jesus, and why it has such power. In His Name, in His Spirit, in Himself, in perfect union with Him. O wondrous, ever active, and most efficacious intercession of the man Christ Jesus! when shall we be wholly taken up into it, and always pray in it?

'LORD, TEACH US TO PRAY.'

Blessed Lord! in lowly adoration I would again bow before Thee. Thy whole redemption work has now passed into prayer: all that now occupies Thee in maintaining and dispensing what Thou didst purchase with Thy blood is only prayer. Thou ever livest to pray. And because we are and abide in Thee, the direct access to the Father is always open, our life can be one of unceasing prayer, and the answer to our prayer is sure.

Blessed Lord! Thou hast invited Thy people to be Thy fellow-workers in a life of prayer. Thou hast united Thyself with Thy people and makest them as Thy body share with Thee in that ministry of intercession through which alone the world can be filled with the fruit of Thy redemption and the glory of the Father. With more liberty than ever I come to Thee, my Lord, and beseech Thee: Teach me to pray. Thy life is prayer, Thy life is mine. Lord! teach me to pray, in Thee, like Thee.

And O my Lord! give me specially to know, as Thou didst promise Thy disciples, that Thou art in the Father, and I in Thee, and Thou in me. Let the uniting power of the Holy Spirit make my whole life an abiding in Thee and Thy intercession, so that my prayer may be its echo, and the Father hear me in Thee and Thee in me. Lord Jesus! let Thy mind in everything be in me, and my life in everything be in Thee. So shall I be prepared to be the channel

through which Thy intercession pours its blessing on the world. Amen.

NOTE.

'The new epoch of prayer in the Name of Jesus is pointed out by Christ as the time of the outpouring of the Spirit, in which the disciples enter upon a more enlightened apprehension of the economy of redemption, and become as clearly conscious of their oneness with Jesus as of His oneness with the Father. Their prayer in the Name of Jesus is now directly to the Father Himself: "*I say not that I will pray for you, for the Father Himself loveth you,*" Jesus says; while He had previously spoken of the time before the Spirit's coming: "*I will pray the Father, and He will give you the Comforter.*" This prayer thus has as its central thought the insight into our being united to God in Christ as on both sides the living bond of union between God and us (*John xvii. 23*: "*I in them and Thou in me*"), so that in Jesus we behold the Father as united to us, and ourselves as united to the Father. Jesus Christ must have been revealed to us, not only through the truth in the mind, but in our inmost personal consciousness, as the living personal reconciliation, as He in whom God's Fatherhood and Father-love have been perfectly united with human nature and it with God. Not that with the immediate prayer to the Father, the mediatorship of Christ is set aside; but it is no longer looked at as something external, existing outside of us, but as a real living spiritual existence within us, so that the Christ *for us*, the Mediator, has really become Christ *in us*.

16831

